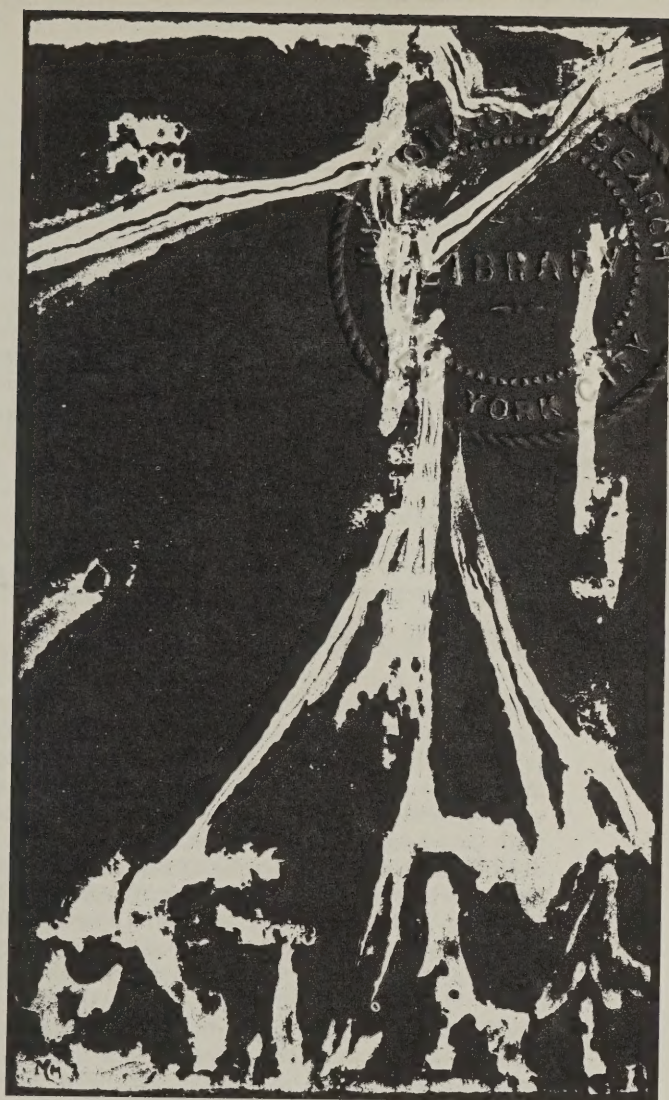


Pam 1304  
Missions-  
Study

B. Scott



A  
GUIDE  
TO

# *Study—Involvement*

in the

**Mission of the Church in the Whole World**

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## Foreword

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### A Word to Confident Christians

Possibly the most dangerous assumption a Christian can make is that he or she, in fact, *is* a Christian. For this is to close the eyes to the fact that in every Christian loyalty there is a seed of betrayal that, given the test of circumstance, can flower into denial much as it did with Peter, the rock. This is what Kierkegaard was after when he said, "one is not a Christian; one becomes a Christian." The finished product doesn't exist. This is what Nietzsche meant too, when he declared with characteristic irony that "the last Christian died on the cross." We may be the kind of person who has no difficulty *believing* everything we are supposed to believe. We may be the most orthodox believer in the crowd. But belief is not faith. Not quite. The measure of faith is not orthodoxy, but what faith is able to *do*. Can our faith move a mountain, or uproot a tree? Can it shed blood? Can it even care a little about Little Rock, or about the guy in the next room who has problems we've never bothered even to listen to? Belief fills our book shelves with volumes of theology, commentary, and even manuals of social and political engagement. Belief joins organizations and goes to church. But faith mounts the cross, mans the barricades, engages in the struggle to realize in actuality the implications of belief, where ever the call and the opportunity for such engagement occurs. And they occur in every corridor and on every corner of the world.

It is not the paucity of belief that keeps a Christian from *being* a Christian. Sometimes, though, it is the belief itself that's the obstacle to faith — when it is relaxed and confident



and a little self-congratulatory. Nietzsche, after he announced that "God was dead," went on to say that Christians killed him with belief. A good illustration of what he meant can be found in the story William Butler Yeats told of how his school chum sought to convert one of the more important schoolmates to theosophical ideas. Yeats found his friend depressed. "Did he refuse to listen to you," Yeats inquired? "Not at all," was the answer, "for I had only been talking a quarter of an hour when he said he believed." It is quite possible, you know, to really believe that Jesus Christ is Lord with about the same amount of involvement that it takes to believe that Washington was the first President. It was against this kind of thing that Paul directed his words, "Be not hearers of the Word only, but be also *doers*." And this is what Christ meant when he said, "Not every one who says, 'Lord,' 'Lord,' will enter the kingdom of heaven, but he who *does* the will of the Father." It is not enough to just believe the truth. Faith demands that we also *do* the truth. For this is the nature of the Word, that it incarnates itself in action. Goethe expressed this most profoundly when he had Faust translate the opening lines of the Gospel of Saint John to read: "In the beginning was the Word . . . and the Word became Deed."

There is plenty of belief around. Faith, belief-in-action, is rarer. A recent study of college student attitudes revealed that those students who scored highest in developed religious beliefs generally scored lowest in attitudes of concern for social, political, and economic justice. In anybody's book, this separation of Word and Deed spells hypocrisy. Another study has been made of the attitudes of various groups situated in Little Rock about the desegregation issue. Interestingly enough, the group comprised of church members was among the most conciliatory of all the groups studied, indicating a fairly progressive attitude. But the study also disclosed the devastating fact that of all the groups concerned, the Christians had the lowest degree of participation in those agencies which affected social change. "Be you doers of the Word." "By this sign shall you be known, that you love one another." It is entirely possible to have a situation in our country where belief is proliferating while the faith is dying. Let us hope that the awakening interest in God will develop into an awakening obedience to Him.

### **A Word to Unconfident Christians**

There's no denying it. Belief is not easy. Especially to the rigorous mind being trained in class room and laboratory to think lucidly and logically. How can one know that there is any greater significance in Jesus Christ than in Julius Caesar? They have both made an impact on history. And who knows

anything beyond history? A student once asked a famous German professor who was delivering a lecture on Augustine's dictum, "I believe in order that I might know," whether it wasn't possible also to reverse that formula, for surely there are good reasons why people do believe, which they know and which invites them to belief. The professor answered that if faith had reasons it wouldn't be faith. The student shook his head. If there is no reason to believe, he said, why believe. The professor could not answer. There is no reason "why." There is nothing in the world of E-MC<sup>2</sup> that will make intelligible the world of John 3:16. In the final analysis, there are no reasons. "I believe," said Tertullian, "because it is absurd."

The affront this kind of statement inflicts on the intellect is not easy to take. Many are stopped by it. Many others spend considerable effort trying to re-state the faith in ways more acceptable to the rational mind. Sincere and intense efforts are made somehow to bridge the world of the daily newspaper and the world of scriptures, the world of causality and the world of grace. But the danger in this, apart from the compromise it may affect in the faith itself, is that one can get entangled and involved in the wrong issue. The real issue of faith is not belief so much as *obedience*. Augustine is a good example. The effort it cost him to *believe* in the invisible God was minor compared to the problems he faced with *obedience* to this God. One wonders whether in the final analysis it is not the objections of the mind so much as the objections of the heart that block our growth in faith.

The heart, not the mind, is faculty for faith. Father Zossima in Dostoevsky's *Brothers Karamazov*, was asked by one of the visitors to his monastery how she might gain the faith. His answer is remarkable. You will discover the truth, he said, "through the experience of active love. Take the trouble to love your neighbor actively and tirelessly. According as you advance in love will you also be convinced of God's being and your immortal soul. And when you have come to a complete self-denial in your love of your neighbor, then you will have won perfect faith. This is a proven truth." Here again: doing the truth. The leap of faith is self-validating. The only thing that corroborates belief is belief-in-action. We learn the truth by doing it, by daring to live it. And this is the only way. The laboratory cannot help us here. Active love can.

## **A Word About Study and Involvement**

Growth into faith and obedience is a concrete matter. It will not take place in wishful thinking, thoughtlessness, or sleep. It requires the labor of active study of what the faith is and requires of us, and active involvement in living out that faith.



The study-involvement groups forming next Fall to implement this year's "life and mission" theme on THE MISSION OF THE CHURCH IN THE WHOLE WORLD and to prepare for the 18th quadrennial SVM conference, are a concrete occasion for just such growth. Men and women of different races, nationalities, with an ecumenical representation of the faith, will sit down together to confront each other and be confronted, in thoughtful consideration of the study materials, and in humble but rigorous concern for the active fulfillment in their own immediate lives of what they, in their study and involvement, learn of the faith's requirement for them. Habitual attitudes and assumptions will be challenged, as they must if there is to be any growth. The frontiers of Christian responsibility will be indicated. And it is hoped new willingness to engage more deeply in obedient fulfillment of the faith will result.

The over-riding concern will be that of *concrete* involvement in the mission of the Church in the whole world. But the campus is part of that world too. Out of this study, it is hoped new insight into meaningful campus involvement will evolve. There are miniature Little Rock situations, for instance, on every campus. Are our actions matching our convictions here? Or is there an unconscious hypocrisy at work. And there are countless unpublicized forms of injustice, of inhumanity going on all about us. What are we doing? Do we even know they exist? What of the human need both spiritual and physical that goes unsatisfied around us. Do we know why that girl had a nervous breakdown? Do we care? Do we know why that boy is having trouble with his studies? Have we ignored an opportunity to care a little about the fellow nobody ever pays any attention to? Do we always let the "crowd" decide who's worthwhile, and who's not, what's important and what's not?

Study and involvement are proper elements in Christian living at every point in life. And the two go hand-in-hand. Separate them and you have either an effete academicism, or a blind activism.

## **A Word of Caution**

There is no ready formula for this task of living out the faith. The frontiers to which God is calling us cannot be itemized. The place you presently find yourself in is as much a mission field as the place on the other side of the globe. There are obvious, well publicized spots where a crying need for active love exists. But this does not mean every one who would serve God must serve just there. Nor does it mean that every one must serve the same way. Let us avoid stereotyping the meaning of involvement and the places of involvement. Let us rather open our eyes and begin to listen. We will find opportunities for active

love in the next person we meet. There is in fact no one and no place that does not need whatever care and attention we can bring. Let us also understand that active love is not another legalism. One does *not* have to belong to organizations in order to fulfil the commandment. The man or woman who belongs to *all* the right organizations may actually care less and be less involved in the works of love than the man who belongs to no organization. Let us be careful not to breed a group conformity, but rather let us encourage and understand the place for individuality in the mission of these study-involvement groups, and in the larger mission of the Church. Let us not shirk the big jobs, but let us realize the importance of the tiny gesture; and let us not be afraid of the slow, grinding labor that most acts of love require. Father Zossima went on to say, "enthusiastic love thirsts for a quick heroic deed which can be completed in a short time, and which is so absolute that every one notices it. Thus it happens that one is actually ready to give up his life if only it is not drawn out, but happens quickly with every one watching and admiring. Active practical love, on the contrary, is work and endurance. For some even a whole science."

— BERNARD SCOTT

## *Guide to Study and Involvement*

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Among student Christian movements around the world, 1959-60 will be the second year of an intensive emphasis on the life and mission of the Church. The theme chosen this year for "serious study and involvement" in the United States will be *THE MISSION OF THE CHURCH IN THE WHOLE WORLD*, and the major event will be the 18th Ecumenical Student Conference, December 27, 1959 to January 2, 1960, at Athens, Ohio. The "life and mission" study materials for the year have been developed in close relationship to the conference. Students generally will be using these materials as they involve themselves more deeply in the life and mission emphasis, and for those students expecting to attend the Quadrennial Conference, study of the materials is required preparation.

### **Study Materials**

For summer study students are strongly urged to read, mark and absorb a new pamphlet by Bishop Lesslie Newbigin, *One Body, One Gospel, One World*, \$.25. Bishop Newbigin is to be one of the main speakers at the Quadrennial and this pamphlet



contains the kind of statement of the new dimension of mission in our time that helps us break through the stereotypes of the past.

#### **FALL SEMESTER**

***Outside the Camp***, by Charles West (\$1.65). This is the major study book for the fall semester. What does it mean for a Christian really to live in the midst of the world, to go out from the security of "the camp" in order to meet Christ outside and share in his work? This book is provocative and unsettling and very rewarding. The title is taken from Hebrews 13:11-14.

***Bible Study Guide***. On Luke-Acts — naturally, since our theme is the mission of the church in the whole world. A fuller treatment of this material will be found in *To The End Of The Earth*, by James K. Matthews.

***Prayer Guide***. Four weeks of daily intercessions related to the church's mission in the world.

#### **SPRING SEMESTER**

***Evangelization and Politics***, by Philippe Maury. In the midst of political-social involvements where and how does Jesus Christ confront us? What is his work in this area in which he calls us to share?

***Bible Study Guide***. "God's People in God's World" was the study guide used at the Asian "life and mission" conference held in Rangoon last Christmas time. It has been adapted for use by American student groups.

All study materials are available through the Commission on World Mission of the National Student Christian Federation, formerly SVM.

### **Campus Study — Involvement Groups**

All the member movements of the NSCF have committed themselves to the life and mission emphasis. Study-involvement groups on each campus will be the major focal point for the life and mission emphasis throughout this year. *Study* for most of us carries with it an implication of detachment, not involvement. We think of ourselves as neutral personally, dealing with materials that have to be learned and manipulated. We are not aware how the world we study, the truth we seek, the Lord of life, all address us as persons, speak to us and lay claim to our response when we study. This kind of study is the beginning of study-involvement. Campuses are being urged to form study-involvement groups and in this way to explore this year's con-

cern within the life and mission emphasis. These groups would commit themselves to a serious study, discovering what are the "frontiers" on which they find themselves, and to a decision to be involved imaginatively through responsive forms of obedience and appropriate living on that frontier.

**For whom?** For all students concerned about the life and mission of the Church. All delegates to the SVM quadrennial conference will be expected to participate in their campus study-involvement group during both the fall and spring semesters. A campus delegation will need, for practical reasons, to meet separately once or twice shortly before the quadrennial but would not be a separate group the rest of the time. Because of the particular nature of the SVM quadrennial conference on the Church's mission in the whole world, at which about one half the delegates would be overseas Christian students and because of the character of the life and mission of the Church itself, these campus study-involvement groups will seek to be truly ecumenical. Two important dimensions of "ecumenical" (relating to the whole inhabited world), besides inter-confessional, are the inter-racial and international.

**Ecumenical.** The reason for this is not that we want to be nice and include everyone. The reason is that all the groups, the "Y" and denominational groups, the I.V.C.F., the Orthodox, the Roman Catholic — at a deep level are in fact one Body, and we can't go on ignoring each other. Furthermore the mission in the whole world is the task of the whole Body. This ecumenical fact of the Church is both the form of the Church and the measure of our sin, and calls for our confession and repentance. Ecumenical of course refers to the Christian Church, not to inter-faith organizations, yet seeking students no matter where they stand should be welcomed.

**Inter-Racial.** We are incomplete and disobedient when we limit the fellowship of those who worship and study together in Christ's name. And there is really very little difference whether the limitation is by intention or by indifference, if it keeps us apart. We need to come to the difficult recognition that in the Church God calls us into a Kingdom in which there are no racial barriers. And a few of us will find ourselves in places where our costly efforts toward obedience seem to bring us up against impossibility. We need to struggle with the meaning of this.

**International.** Because our concern this year is particularly for the mission of the church *in the whole world*, it is hoped that — as at the conference — up to half the members of the campus study-involvement groups will be overseas students



who bring their experience and understanding of the church and the student Christian movements in their own countries. It is very important that the American students learn to think of the overseas students as full members of the group, not as guests. And it is important for the overseas students to take seriously their commitment and responsibility to the group. It should be said here that a full international participation may not always be possible, and should be attempted persistently but not rigidly. An overseas student senses very quickly when he as a person is wanted only to serve an abstract goal of being international.

With this make-up of the study-involvement groups in mind it is clearly of primary importance that all the Christian groups on or near the campus have full information about the formation of a study-involvement group and that they be asked not so much to send official representatives as to find among their number concerned persons to participate in the group. This would, of course, as mentioned above, include the denominational and "Y" groups, the I.V.C.F., Orthodox and Roman Catholic student groups. For various reasons negro Christian students are often not related to these campus Christian organizations and will have to be sought out and invited personally to participate in the study-involvement groups. The foreign-student advisor can be a real help in discovering who the interested foreign students may be, but the overseas students also usually have to be sought out and invited personally. Sometimes official policies or attitudes of some of the organized Christian groups may prevent official participation of members and again the most constructive course will then be this personal way of seeking out interested individuals.

## **Set-up**

Here are some recommendations.

**Size.** Not more than 15 to a group.

**Co-chairmen.** One American and one overseas student.

**Staff Advisor.** USCC co-ordinator or other concerned staff person, designated where possible by interdenominational staff council.

**Get started** — as soon as possible in the fall. You may want to start with a week-end study conference — see p. 12 ff. When this is not possible it is important that the first meeting be planned for an extended period of time, eg. from 2 P.M. to 10 P.M. This would give time for Bible study and a thorough exploration of the issues, and for making plans to follow through in study-involvement groups.

**Meetings** — once a week. If an evening meeting, half the time might be spent on Bible study and half on the study book. If only an hour's meeting, take up one first and then the other. It is important to take up both in the course of the semester, for each supplements the other in very significant ways.

All members should be urged to take seriously the responsibility for preparation. In addition one American and one overseas student might be prepared at each session to make some comments and raise some questions for discussion.

Meetings might be opened with brief, simple worship including intercession for other similar groups on other campuses and for students in other countries joining in the emphasis on the life and mission of the Church. The Prayer Guide could be very helpful also in this connection.

Serious study means commitment to real discipline both in preparation and in meetings in order to get off the peripheral things into the heart of the matter. Most students will have to make real decisions about what they will have to leave out this year in order to take part responsibly in a study-involvement group — like not joining glee-club, for instance. We usually try to plaster such a group on to an already cockeyed life, and it just cannot be very fruitful.

## **Involvement**

Real study is involvement. It can especially be so in the kind of group proposed here. Involvement also means responsible decision and action in relation to specific issues. As the study gets into its third or fourth week the members of the group can begin to carry the involvement further, for instance, in small but germinal acts of obedience to God in Jesus Christ along whatever lines obedience seems to be called for. The group might now also make time for regular discussions of what is their relevant "frontier" (s), where the whole group or members of it feel impelled to become involved. And as such "frontier" involvement begins to occur there should be time for discussion of it in the group.

By "frontier" we mean the "boundary between faith in Jesus Christ and unfaith." It is God's. He is there already. Historical events under God make some of these frontiers decisive for us in our time. The quadrennial conference will be giving special attention to the nine frontiers described at the end of this pamphlet. Many of these cut right through your campus. But we cannot just take these over, ready made, and get to work. The frontier situation into which God calls you to be with Him may be something else entirely.

One group of Christian students became concerned, because the state requirements for teachers put such emphasis on edu-



cation technique that content courses, which they pointed out are basic to the fulfilment of the students' vocation *as student*, were being crowded out more and more. They found that any changes in requirements had to go through the legislature and started to work politically. One group decided that they would take one of the nine quadrennial frontiers, then really explore it in study and in experimental obedience wherever and however that frontier crossed their life. Another small group of students related themselves over a couple of years to a storefront church program in a low-income, high-delinquency area. Another few in the same university felt that the student government and the student paper were using their power and influence irresponsibly and that they must work in this area. Still others have felt called to work on the frontier caused by racial tension as it affected the barber shops in the town and fraternities on the campus. Another few have responded to the largely non-church minded student concentration with the New Testament idea of "the church which meets in your house" and have quietly drawn together nine or ten students into a worshipping community in their "house" (fraternity, sorority, dorm floor, etc.). The single week-end service project is rarely this kind of active involvement on a frontier, for in so short a time there can be no real involvement in the life of those to whom the group goes. Active involvement on some frontier will almost always have to be a fairly long term commitment.

We haven't much to offer in the way of "for instances." How do you know what God's frontier for you is and where you are to become involved? This is a question on which we hope that campus groups will undertake imaginative experiments, working in their own ways, and later at the quadrennial will be helped to move ahead.

Two guiding considerations must be pointed to. We have to listen sensitively and seriously to the world, by opening ourselves to it with courage and love — not coming to it rigid with moral or doctrinaire judgments and defensiveness. We have to listen to the world by leaving the comfortable circle of groupy, middle-class, like-minded protestants or the temporary ghetto-security of the mildly scornful, overseas students. We have to listen by going out to people who are very different from ourselves because God has already gone out to them. We must listen to the world by going "outside the camp" (Hebrews 13:11-14). (Look it up, hey!)

And then we have also to listen sensitively and seriously inside the camp. Since the Church is God's chosen instrument, we are *not* free *not* to work in it. The local Christian community or congregation, however imperfect, is still the place where God's word is to be understood and appropriated. It is also the place where this listening to the world is understood and ap-

propriated. The call to a decisive frontier may, however, not be heard or understood by the local congregation. Yet groups of concerned students may feel impelled to respond to this call, whether the congregation understands or not. They have to be at the same time part of and outside the congregation. They cannot abandon the local congregation, but must seriously relate the frontier to the Church. The whole lay Christian community needs to recover the sense of its calling to make its witness and carry out the Church's mission in the midst of the life and needful work of the world. Students in this project will be engaging in discovering what God calls them to do as members of this lay community. In seeking to be obedient on those frontiers to which God calls them, students may be used of God to help recall the whole Church to its essential task of apostleship — its service and ministry *in the world, for the sake of the world, for Christ's sake.*

## *Week-End Study Conference* ON THE MISSION OF THE CHURCH IN THE WHOLE WORLD

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### **One Way to Begin . . .**

One of the best ways to launch the work of study-involvement for the year or for the semester is through a special week-end study conference. Such a conference could help to interpret the whole life and mission emphasis as expressed in this year's particular concerns. It could introduce the students to the study materials and arouse their interest in them. It could explore somewhat the meaning of the Church's mission in the world and of "frontier involvement." At such a conference members of the study-involvement group can begin to know each other and a sense of trust and community can develop more quickly than at the regular weekly meetings.

The conference participants would be the same group that would be members afterward of the campus study-involvement group. A conference of this kind could, however, be as large as 40-45 students. Thus two or three study-involvement groups from one large campus or neighboring campuses might come together for the week-end conference. The ecumenical character of the study-involvement groups (inter-confessional, inter-racial, international) would need to be reflected in the conference also, of course. In the conference there would also be the



possibility of inviting persons for the week-end who would help make this ecumenical character more complete, but whose tradition, race, or nationality was not represented on the campus.

Recognizing that adaptation will be needed for different uses, let us outline the main elements which should be included in such a conference by suggesting a possible course of events. The conference would need to be a full week-end in length, from late Friday afternoon until Sunday afternoon. It would be most effective to hold it as early as possible in the fall so that the total life and mission emphasis as well as the theme, "The Mission of the Church in the Whole World," will be clearly seen as the context for study-involvement from the very outset. Here is a possible conference schedule.

## **FRIDAY EVENING**

### ***Opening Worship***

**Presentation** by a speaker. On the student situation today to which the world-wide emphasis on the life and mission of the Church has been a response. This should include a frank discussion of the situation of Christian students on the campus, making very clear the context of the whole world and the Church's mission to the whole world. The meaning of "ecumenical" should be interpreted with special reference to its inter-confessional, inter-racial, and international dimensions. (Approximately 1 hr.)

**Individual reading and study** of Chapter I of *Outside the Camp*, by Charles West, in preparation for Saturday morning. Quiet should be maintained throughout this time.

### ***Evening Prayers***

## **SATURDAY MORNING**

### ***Morning Prayers***

**Address** by a speaker on forces or situations in Asia, Africa, or Latin America of turmoil and revolution. He would raise, out of his own experience, some of the same kinds of questions as are raised by the study of Chapter I of the study book.

**Discussion** of the foregoing address and Chapter I of the study book, in small groups or all together, depending on the size of the conference. An American and an overseas student might be assigned ahead of time to raise what they feel are the central issues on the chapter under discussion.

## **SATURDAY AFTERNOON**

### ***Free time***

**Bible Study** on Luke-Acts using the first section of the Bible Study Guide.

Brief introduction to whole group by a leader (15 minutes)

Study in small groups, the same ones as for the morning discussion (about 1½ hours)  
Exposition by the leader, and questions and further discussion in the whole group (about ½ hour)  
The whole Biby Study time could be from about 3:30 to 5:45 P.M.

## **SATURDAY EVENING**

*Exploration* with a presentation by a speaker and discussion by the group of the meaning of study-involvement and the “frontier” as we are using these terms.

*Evening Prayers*

*Recreation*

## **SUNDAY MORNING**

*Address or panel*, followed by discussion, on frontiers that cross the campus — or come close to it. (1½ hours)

*Organizational matters* related to formation of the study-involvement groups (½ hour)

*Sunday Worship*, with sermon on “Outside the Camp” using Hebrews 13:11-14 or Acts 10.

## **Mid-Point Conferences**

Some campuses may want to hold a week-end conference in the middle of the semester after the study-involvement groups are already under way. This could considerably deepen the experience and commitment of the group and open up new possibilities for it. The suggested conference schedule could be modified to use the particular chapter of the study book to which the group had come, in determining both the Friday evening individual study session and the Saturday morning presentation and discussion. Similarly the Bible study would be adapted to where the group had gotten in the Study Guide.

## **Second Semester Booster**

A study conference, similar to the one outlined above, to start off the second semester work of the study-involvement groups could be of great value for many of the same reasons as above. It can be a real booster for the group to have again an extended, unhurried time together. The second semester materials can be used in the same way, with the presentations concentrating on the meaning of evangelization for our political-social existence — and vice versa. Such a conference would also be helpful in bringing to the group, through those members who attended the quadrennial, the new possibilities it may have opened up.



Some practical helps on resources and in organizing such a conference are given in the next section, which relates to ecumenical conferences generally. Some of these suggestions have in view larger conferences and are organizationally more elaborate than the week-end conferences suggested above would require. All of the suggestions above and those which follow, need to be adapted to the particular situation of each campus.

## APPENDIX I

### Important Elements of an Ecumenical Conference on the Life and Mission of the Church

(Adapted from *How to Plan and Hold Ecumenical Conferences for Students*, USCC 1957)

#### Worship

In view of the solid content suggested, the most helpful form of worship each day might be a simple liturgical service for morning and evening prayers.

Since members of different church traditions will attend the conference, the question of worship needs careful consideration. Generally there are two possibilities: either all periods of worship can be conducted according to one tradition or each period can follow a different tradition.

Worship should include *repentance* for our divisions, our lifelessness and self-concern, and *intercession* for the churches and the student Christian movements around the world. Through an offering for the work of the WSCF and/or the NSCF, the members of the conference should be given an opportunity to express in a visible way their world-wide concern.

*Cantate Domino*, an ecumenical hymnbook, has been published by the WSCF and is widely used in ecumenical conferences. Copies are available for sale or for rent from the NSCF office.

#### Study

Study can be done individually and in groups. If a conference lasts longer than two days, a period of individual study is advisable. Books should be made available for such a period.

Study group leaders should be carefully selected. They can be either students, staff or faculty. The ability of leadership rather than the status should determine the choice. The leaders should be briefed in advance of the conference on the scope of the study, and they should meet between each study period under the direction of a Dean of Study. They might be asked to read ahead of time the materials listed for pre-conference study below.

The *Dean of Study* has one of the most important functions in the conference. He should have a clear vision of the purpose of the conference in order to interpret it to the leaders of the study groups as well as to the speakers. Thus it is clear that the Dean of Study should also be a member of the Planning Committee and not be brought in

from the outside like the speakers. But he should also be sensitive to the reactions of the conference, to the speakers and to the study groups. He should act as a middle-man between the various elements of the conference. In this role he should help the speakers to get the "feel" of the conference, and on the other side he should point up to the conference the important issues and questions which emerge from the speeches and study groups.

## **Pre-Conference Study**

Participants might be asked to read carefully in advance of the conference the special "Life and Mission of the Church" supplement of the *Federation News* and the USCC pamphlet on "The Life and Mission of the Church." It would also be helpful for as many as could, this year, to read Newbigin: *One Body, One Gospel, One World*.

## **Conference Planning and Administration**

Regardless of whether a Life and Mission study conference is planned for a local campus, a cluster of campuses or a state-wide territory, you should first make sure that there is not already some identical or similar activity in the same region. The National Student Christian Federation maintains a file of regional, state-wide and area-wide student organizations and may be consulted.

Where there is not yet a state-wide committee or council, a start can best be made by calling a campus-wide or area intercollegiate conference together. Such a conference should last at least two days if at all possible. There is no need to work for large numbers; rather, representatives from the various Christian groups and segments of the university should be asked to attend.

**Sponsorship.** An ecumenical Life and Mission study conference should not be simply one more activity. It is the sign of a new start in our activities: to meet and act together (at least in part) instead of going our separate ways on the campus. Moreover, we come together not only as individuals but as members of various parts of Christ's Church. Therefore, proper sponsorship must be sought for the conference from the denominational and "Y" groups on the campuses. If possible, all the groups whose national movements are members of NSCF should be sponsors; and others should also be invited such as Eastern Orthodox groups, the Baptist Student Union (Southern Baptist), the Inter-Varsity Christian Fellowship and the Roman Catholic groups. These latter might not be able to assume sponsorship, but they should be encouraged to send people.

Sponsorship should involve more than an admission that such a conference might be a "good thing"; it should mean some degree of commitment in terms of participation in planning, sending participants (see below), and possibly also in terms of financial support. But even if such sponsorship is secured, it should not automatically be assumed that the conference will be successful. Ultimately, the realization of the project depends on those who are personally committed to it and are, therefore, willing to take a major share of responsibility in the planning and holding of the conference.

**Planning Committee.** The Planning Committee must be representative. This means first of all that it should include representatives from the groups which sponsor the conference. These representatives must be duly elected or appointed by their groups so as to be able to speak for the groups and elicit effective cooperation from their groups. But



the committee also needs to be representative in another sense: the barriers which the conference serves to overcome should, in a preliminary way, already be overcome in the Planning Committee: faculty persons, international students, and students from different races should all be a part of the Committee. Thirdly, the Committee must secure the participation of persons (if available) who are not appointed by the sponsoring groups. The Planning Committee should have the power to choose several such persons. In order for the Planning Committee to work effectively, specific responsibilities must be assigned to persons as early as possible. They must include:

- a. A *Chairman* for the Committee who might or might not serve later as the Chairman for the Conference.
- b. A *Secretary* for both recording and administrative purposes. He should also be the administrative secretary for the conference. This post requires the greatest amount of work and should therefore be filled by a person who can give it sufficient time and (if possible) experience.
- c. A *Dean of Study* who is responsible for the study program of the conference (see under Study).
- d. A person responsible for promotion and recruitment.

**Recruitment.** Vigorous and extended promotion will be needed inside and outside the sponsoring groups, since to go to an ecumenical conference is often not "the thing to do" as it may be to go to a "Y" or a denominational meeting. The "gang" may not be there; rather, there is a good chance that most of the people will not have known each other before. Also the kind of concerns expressed in the whole Life and Mission emphasis are not easily grasped in reading a notice.

What is needed is probably not only an effort in promotion but also in recruitment. If a Life and Mission conference requires serious study and willingness to meet openly with one another in affirmation and repentance, the aim should be consciously to seek out persons of whom this can be expected. This does not mean that persons who want to come should be discouraged from doing so, but attendance should not be left to chance. A special effort should be made to bring leaders of the sponsoring groups to the conference.

The same is true of Christian students from abroad. For various reasons few of these students have become seriously involved in the life of our student Christian groups, and the usual sort of promotion cannot be relied upon to secure their participation. Our seeking of renewal in our life and mission has to be done within the wholeness of the Church. This is one of the chief reasons why a Life and Mission study conference should always include Christians from abroad. They should have an important place in the program, and it should be made clear that what is expected of them is not only their national customs, costumes and songs, but their witness out of the life of the Church *there* to the life and mission of the Church *here*.

## Leadership

Reference has already been made to study group leaders and to the Dean of Study for the conference. Speakers for Life and Mission study conferences should be carefully selected not primarily on the basis of their general appeal, but primarily because of their experience and involvement already at points of renewal and challenge in the life of the Church and at frontiers of its mission. NSCF is drawing up a list of persons in all parts of the country who have such experience and who are committing themselves to setting aside at least two

week-ends during the year to provide leadership for these conferences. This list includes the regular travel staff of the Commission on World Mission of the NSCF (formerly SVM) who will be available to give leadership for longer periods. *The NSCF should be notified when you are planning a Life and Mission study conference*, and carbon copies of letters to leaders are a real necessity for the NSCF in order to coordinate our efforts and use our leadership wisely.

Names and addresses of possible speakers can be supplied for specific areas on request.

## **Finances**

Here are some suggestions for financing:

- a. A Budget should be drawn up early in the planning stage, in order to give time to the sponsoring bodies to consider their financial commitment. With several sponsors involved, the financial burden should not be heavy on any one of them.
- b. Expenses for meetings of the Planning Committee should be part of the budget. In the case of a state-wide conference, the members might have to come from some distance. The sponsoring organizations should be contacted in advance concerning the covering of the expenses of their representatives. But this will still leave the expenses for the persons who have been co-opted by the Committee.
- c. Sufficient funds should be available for publicity in view of the special problems mentioned above.
- d. Expenses for Leaders: travel, room and board should be covered by the conference. Honoraria should in principle not be necessary, but there must be a clear understanding on this point between the leaders and the Committee.
- e. Advance thought should be given to a possible deficit. If there are no funds in reserve, a portion of the registration fee might be turned into a reserve fund.

## **Follow-up**

As the theme for the year comes alive through study conferences, a new understanding of the Biblical faith and a new vision of the calling of the Church to mission in the whole world will become a source of unrest about our present expressions of the Church's life and mission. This year campus study-involvement groups, using the study materials prepared for each semester, and the SVM quadrennial conference, can become places where this unrest is given the encouragement and discipline to become fruitful. For ecumenical study conferences not held in such direct relation to on-going groups it should be pointed out that students may need to be provided with helpful stimulus and suggestions as they return to the campus and seek to share their deepened or new-found concerns. The W.S.C.F. supplement on the Life and Mission emphasis as well as this year's study materials could be very useful here. Follow-up is crucial, and it is impossible to blue-print in advance. This is the point at which the participants will have to bring to bear their own creative energies, lest the conference remain an isolated and largely unproductive event.

## **Addresses**

National Student Christian Federation, 475 Riverside Drive, New York 27, New York. (Bringing together the work of USCC, SVM, and Interseminary Committee)



World's Student Christian Federation, 475 Riverside Drive, New York 27, New York

World Council of Churches, New York Office, 475 Riverside Drive, New York 27, New York

## **Additional Resources for 1959-60**

### **Bible Study:**

*The Bible, The Church, and The Student Christian Movement*, by Harvey Cox, a USCC publication, 32 pp., 25¢.†

*Christ In You*, a USCC publication (study guide on Colossians), 25¢.†

*To the End of the Earth*, by James K. Matthews, Nashville, Abingdon, 1959, \$1.00.

*The Witnessing Community*, by Suzanne de Dietrich, Philadelphia, Westminster Press, \$3.75. Also *The World and His People*, a Bible study guide, Greenwich, Connecticut, Seabury Press, 60¢.

### **The Church:**

*Besieged City; the Church in the World*, by Denis Baly, Greenwich, Seabury Press, 1958, \$2.95.

*Life Together*, by Dietrich Bonhoeffer, New York, Harper and Brothers, 1954, \$1.75.

*The Household of God*, by Lesslie Newbigin, New York, Friendship Press, \$2.75.

### **Mission in the World:**

*The Pressure of our Common Calling*, by W. A. Visser't Hooft, New York, Doubleday and Company, \$3.00 (tentative). (Study book for WSCF life and mission conference in Strassburg, summer 1960).

*One Body, One Gospel, One World; The Christian Mission Today*, by Lesslie Newbigin, New York, International Missionary Council, 1958, 25¢.\*

*That They May Have Life*, by D. T. Niles, New York, Harpers, \$1.50.\*

*The Gospel on Campus*, by Charles S. McCoy and Neely D. McCarter, Richmond, John Knox Press, \$1.50.

*Christian Missions and the Judgment of God*, by David Paton, London, SCM Press, \$1.25.

*Caesar, the Beloved Enemy*, by Max Warren, London, SCM Press, \$1.25.

*Revolution and Redemption*, by M. M. Thomas and Paul E. Converse, New York, Friendship Press, 60¢.\*

*Shock and Renewal*, by Keith R. Bridston, New York, Student Volunteer Movement, 60¢.\*

*The Unfinished Task*, by Stephen Neill, London, Edinburgh House Press-Lutterworth Press, \$2.75.

*What Is A Missionary?*, by Douglas Webster, London, Church Missionary Society, (1959 American edition available from SVM, New York, \$50.)\*

*New Patterns of Christian Action*, by Samuel J. Wylie, Greenwich, Seabury Press, 1959, \$1.50.

*A Faith For The Nations*, by Charles W. Forman, Philadelphia, Westminster Press, 1957, \$1.00.

*The Christian Imperative*, by Max Warren, New York, Scribner's, 1955, \$3.00

*Multitudes in the Valley*, by Denis Baly, New York, Friendship Press, student edition, \$2.25.\*

*Basic Books Reading Course on the World Mission of the Church*, New York, Student Volunteer Movement, 15¢.\*

Special issue of the *Federation News: THE LIFE AND MISSION OF THE CHURCH*, USCC, 20¢.†

Special leaflet by USCC on *THE LIFE AND MISSION OF THE CHURCH*, 2¢ for quantities over 25.†

†May be ordered from the National Student Christian Federation.

\*May be ordered from the Commission on World Mission of the N.S.C.F.



## APPENDIX II

### STRATEGIC FRONTIERS

chosen for special consideration at the 18th Ecumenical Student Conference on the Christian World Mission.

#### **I. *Technological upheaval***

One of the great revolutions of our time is the fantastic development and extension of the machine and the consequent growth of cities and vast organizations where men are treated as less than human. The mammoth scientific break-through now underway will be used either to affirm or to deny man's humanity. The Gospel which knows man as a child of God must be spoken powerfully in new ways on behalf of man and against his enemies.

#### **II. *Racial tension***

Men now know that the end of certain racial patterns by which injustice has long been perpetrated is in sight. For some this is a radical threat, for others a promise. Churchmen who know both the threat and the promise must speak God's word in this situation filled with tension, bitterness and hostility.

#### **III. *Militant non-Christian faiths***

Many millions of people find the meaning and destiny of life in ancient and modern faiths which today show fresh vigor. The Church must understand the need to which they appeal and out of the Gospel speak to that hunger.

#### **IV. *New nationalisms***

Many peoples today are forcefully thrusting their way to a new national identity and integrity. Will the Christian witness be heard by people within this explosive situation?

#### **V. *Modern secularism***

The secularism of our time is seen in the organization of life around values which reject the reality of God. God's word to materialistic culture is stifled by the secularism in the Church itself.

#### **VI. *Responsibility for statesmanship***

In a world where communities stand in precarious antagonism, can a Christian witness be made through constructive statesmanship?

#### **VII. *Universities — students — (higher education)***

The world's universities are a crucial background for the loyalties of this generation, and are a training ground for the world's leaders. Will the Word of God come alive for the world's students?

#### **VIII. *Displaced, rejected, uprooted peoples***

Our world has uprooted, rejected and despised large numbers of people. They are a direct challenge to the Church: what can it say to them? How can it serve them?

#### **IX. *Communism***

Communism has influenced more people in less time than any other movement in world history. How can we understand it in God's total purpose and deal constructively with those whom it affects?

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